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Price Threepence

THE COLLEGES

THE annual meetings of the two colleges traditionally associated with the Unitarian and Free Christian Churches are due shortly to be held. Both foundations are facing a difficult future, and relief would be felt by many if the difficulties were in some way emphasized at the forthcoming meetings and the usual decorum be stirred by some hard facts.

The two committees who conduct the affairs of the Colleges have an involved task, and it is not for those unacquainted with the difficulties to give advice. But general silence in face of the known facts which slip through proper reticence, and which may be gathered from occasional formal statements, can help no one. The welfare and the intrinsic meaning of the Unitarian and Free Christian Churches in the long run are involved in what becomes of the Colleges which have traditionally been associated with them. From the Colleges must come the bulk of the ministers and—what is not so readily recognized—much of the teaching which must provide the churches with their intellectual support. This latter point tends to be forgotten. Unless leisure and a reasonable security is created for a scholastic staff everyone suffers in the long run, not least the churches. These intangible factors can easily be overlooked within the press of circumstances. They offer the points of least resistance, and they are the points probably, in the long run, of the greatest importance.

Centres of Life

The Colleges too, for such a movement as the Unitarian and Free Christian, are not merely teaching centres. They are, or should be, centres of life from which stimulus and vision are given to the nature of the religion they are intended to serve. In the Colleges is formed, or should be formed, that sense of attachment to a feeling or a vision without which no group of churches can possibly exist, and least of all a college. No matter how this feeling is expressed or with whatever looseness of attachment it is held, it must be there, otherwise one by one the tangible parts of the whole body will die. Even if the feeling reaches out to a wider fellowship than anything conceivably understood by one group of churches, nevertheless it must start from somewhere and find its home somewhere. The idea, for instance, that a college, particularly a college devoted to religion, can exist in a kind of vacuum of "freedom", unattached or unacknowledged by anyone save by a handful of people who fortuitously attach themselves

to it, is just an idea. It is utterly disembodied; it never possessed and it can never possess any substance.

These intangible matters are of consequence to the future. They tend to be overlooked under the pressure of circumstance.

The circumstance which presses upon Manchester College, Oxford, and the Unitarian College, Manchester, is poverty. In relation to all the liabilities laid upon them they are poor. The wealth of Manchester College, for instance, is a myth and has been one for the past ten years or so. Like most myths it has taken a long time dying, but hard facts present and to come are likely to rub in the case of the decease.

Present Policies

Because of poverty each college has had to adopt, under emergency, certain policies. Some of the most painful need not be mentioned. But an obvious one calls for attention. For some years each College has used its buildings as a hostel for unattached undergraduates and students. This has almost become a permanent policy, and, as may be deduced from need and appearances, has been adopted as such for the future. The immediate prospect before each college is that as far as can be seen ahead the buildings will be used for a small number of theological students, and a large number of men using the buildings for no other purpose than a convenient lodging.

It is not captious in face of known difficulties to question this use of the buildings. Certainly it was not one intended by those who founded them in their present position. It is understood, of course, that only emergency has imposed these conditions upon the administrations, but it is right to ask in the name of the reasonable past of the foundations, and more particularly from what is earnestly demanded of them in the present, if this is an indefinite policy adopted by those responsible? Are other intentions or hopes in the field? It is a matter of considerable consequence to the future of the Unitarian and Free Christian Churches that they should know, and silence, or bare formal statements, no longer really help. It would be easy for those not immediately concerned to shrug their shoulders and pass on, but this would be a dereliction of duty.

Adventure?

A correspondent writing last week upon this subject

used the word "adventure". Is the word adventure ruled out by both College authorities as one that can be applied to the future? It still seems possible to many interested that there should be one college instead of two. It is still a reasonable policy as contrasted with that at present followed, or more probably accepted. The past of four or five years ago is dead and need not be resurrected; new conditions exist; but the prospect of two colleges, emaciated, staggering on from hand to mouth, intangible matters being brutally subdued by tangible, is not one that can reasonably be accepted without a request for detailed explanations.

The alternative policy offers immense advantages. The problem of poverty would be settled. A teaching staff without the constant fret of inconsequence and uncertainty could be established that could give immeasurable good to the causes for which the Colleges exist. A centre of life and purpose could be established that would radiate fresh power and community to the forces served by them in the past. To accept indefinitely what exists, in the face of what seems to many the possible might-be, is surely to accept brute force running in well-worn ruts instead of the vision of a religious community.

The annual meetings of the Colleges ought not to pass without some reasonable reply being given to the many who question.

ON GOD

By Wallace B. Tavener

TO-DAY, when the old dialectic between the God-believers and God-rejecters is to be the fore again, it is a pity that the definition of God is so much ignored. What are we, in our different ways, talking about when we say "God"? In ancient theologies (which stood nearer to polytheism), the matter was illuminated by distinguishing the different aspects of the Divine within its continuous unity. The Trinity is a disappointing version of such systems of distinctions. Naturally Unitarians, with their antipathy to trinitarianism, have not been conspicuous in their thought on the different modes of Deity. Yet there have been some individuals in our company who have found themselves there, not because they were anti-trinitarians, but because they wished to think of a Trinity without dogmatic compulsion upon how they were to think of it.



When a man denies or asserts God he should say also what of the divine character is clearest to him. Is God inexorable sovereignty, infinite power, unearthly transcendence, universal creativity, pure mind, the spirit of love, perfect goodness, miraculous Christhood, mystical beauty or the eternally unknown? If he is all, then these attributions must be sorted out; to fling them together anyhow without related order is to leave us with contradictoriness and confusion in which the whole idea of God is weakened and made of little effect.

How much unnecessary confusion and misunderstanding could actually be taken out of the choked-up discussion amongst evangelists and rationalists, traditionalists and heretics, theists and humanists I do not know, but it is of service to the individual to try to make ordered distinctions within a coherent vision. And for my part I have seemed to find over a number of years, as a matter of observation, that people in speaking of God have been generally thinking of one or other of three kinds of God, and that these turn out to be distinguishable modes of what might be an inclusive God-concept.

These three modes of God might be called (1) God in His Essence, (2) God in Natural Creation, (3) God in Human Goodness.

1.

God in His Essence is the God without any manifestation, and is beyond all human concepts. The Absolute is the absolutely unknowable and unutterable. This God we refer to vaguely and inadequately as prior to the creation, "before all worlds." He is thought of as uncommitted to the natural process, undetermined, "The Unconditioned." The Hindu word is Nirguna, "without attributes." The Westminster Confession, amongst its rather jumbled-up attributions speaks of "One only, simple, indivisible essence; subsisting and all sufficient to Himself; absolute; without body, parts or passions." Basilides speaks of "God who is Not, who is without perception, without passion, without desire." Erigena, meditating transcendence, said "God may not improperly be called Nothing." The Gnostics' word for this was "Abyss." Eckhart distinguished between the knowable Creator and the Godhead to say that the latter was beyond knowledge and beyond existences. He calls it "unnatured nature," and it was not only unknowable to man, but also unknown to itself. The Neoplatonist Hermes explains that this is God who is not mind, nor spirit, nor light but the cause of the existence of mind and spirit and light.

This odd language refers to the purity of essential, unmanifested Being, and seeks to say that while it is without entity it is the ground of all entities. It is understood only as beyond thought, is actually a bare speculative indication, and, if it were not for the allusions of idealist theologians we would say that it is outside the substance of religious experience.

2.

God in natural creation is the mode of God which offers much, but not all, to knowledge and understanding. He is the Divine Will-to-be as declared out of the Burning Bush, in the "Let there be" of the first pages of the Bible, and the "He is All" of Ben Sira. He is the Creator, "the fountain of all being" of the Westminster Confession, the "Natura Naturans" of the Schoolmen, "The Will" of Schopenhauer, "The Vital Spirit" of Bergson, the "immanent Telos" of Jan Smuts. For popular devotion, in India, Shiva is the dancer of all Being's eternal change, the rhythmic motions of creation, dissolution and recreation. "I form light and I create darkness: I make peace and create evil," saith the Lord; and "everything that lives is Holy" cries Blake. The natural creation is the one miracle. It is absolutely incomprehensible that anything should exist at all; that it does is the wonder and the mystery. Before almighty power and law and infinite variety, fascinated by the elusive secrets of life and evolution, by the sign of beauty, in which our hearts receive a strange assurance, we bow in awe, as dust and ashes, before transcendent Majesty.

What the intrinsic mind of principle may be within this eternal stream of creation only the Creator Himself can know—or, as an ancient Veda asks, does even He? What is in the Will we cannot say; what comes forth from the Will is what we see, as far as we can see, and what we are as far as we go. God in this mode may be reaching forward in creation to His own self-consciousness. "I do not worship God" said Tolstoy "because I know he is personal, but because I know I am."

3.

God in human goodness is the category of the divine most evidently and directly involved in the experience of mankind. From early times many have looked outwards for human morality in the cosmos and have withdrawn their gaze disheartened. But it would be simple, one would think, to find human morality in the cosmos where in fact we know it is—here in our midst. It is in the human form that creation seeks the vehicle for goodness. We are the creatures that have had evolved in us the contrasting, adjudicating and energizing concepts of good and evil. We find in our world many evils, but in pointing to them the presence of goodness in us is proved. This thought fastens itself with a powerful authority on the imagination. For the religious it carries a sense of the divine with a peculiar and poignant intensity. Sainthood, prophecy, heroism, leadership are viewed as God's most spectacular entry

into human experience. The Incarnation in Christ, "the human form divine" of Avatars, Bodhisattvas and many such charismatic appearances in human form often assume a complete priority over all other concepts of God.

It is not the natural creation that teaches us our moralities, but it has put the original germ of conscience in the human disposition. Ethics are evolved humanistically "God is not good; I am good," says Meister Eckhart, by which he means emphatically to say that goodness is a human function, and proper to no other power. God, when he is "the more than human," has the virtue of transcendent Majesty. From out of this transcendent Majesty the call comes to man to be himself, to find out what goodness is and to achieve it. It is the unique mission of man and, religiously, the reason for his existence.

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To set out the subject in some such articulated way should be a little aid to understanding one's own position and that of others. And it might even suggest a reconciliation of standpoints that are at loggerheads only because they are too partial.

For example, the idealist transcendentalists have the defect of not being able to make sense of the visible creation. Pantheists are to be blamed when they fail to take sufficient account of the distinctive mode of Deity in human experience. Humanists because they cannot see that human morality in the cosmos overlooks the fact that the cosmos is its matrix, and they tend to cut themselves off from mystical resources. Unitarian insistence on unity is an overruling truth, but often seems to be too simple to be helpful.

AN INTERPRETER OF LIFE

By Donald Mullins

THE little manufacturing township of Street in Somerset, once the home of that ardent lover of country ways and country folk, Walter Raymond, still affords its friendly hospitality to another and far more widely-known writer, Laurence Housman, who was born on July 16, 1865. His tall, slim, bearded figure, now perhaps a little stooping and forlorn, may be encountered journeying abroad amid long-familiar ways of unpretentious shops and homely dwellings. His own domicile, "Long Meadow," is situated on the outskirts amid tall elms and quiet meadows where cattle browse in placid contentment. Behind it is the carefully-tended garden which was once the pride of his now-invalidated illustrative-artist sister, Clementine; here, too, is the roomy garden hut once used as a writer's "workshop," in fashion favoured also by Shaw, Ellis and Masfield. At one time white fantail pigeons would coo and flutter fearlessly around the sun-shelter, whose owner could (to use his own expressive phrases) see the sparkle of "soft dew upon sun-warmed leaves," feel the caressing touch of the "night-wind cool to the taste" and hear the "listening air fill to the noise of birds." It was in such delightful surroundings that he was able to do much of his best work: he has been a lover of "the sweet and blessed county" of Somerset ever since the day, now nearly sixty years ago, when as he tells us in his autobiography, *The Unexpected Years*, he stood upon the Mendips above Cheddar and "gazed westward on such a delectable stretch of country as, till then, I had never seen."

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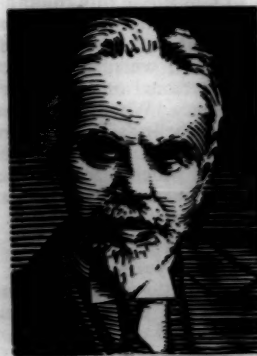
Friend and contemporary of such notable figures of the Victorian era as Edward Carpenter, William Morris and Walter Crane, Housman gained an appreciative public through his authorship of the exquisite *Little Plays of St. Francis*. These tributes of homage to the "Little Father" who, as Havelock Ellis said "sang in the sun and smiled away spectres" are free from authoritarian dogmas, which weigh even less with Housman than they did with Francis himself. It was the gracious and lovely spirit of one whom Housman called a "sinner against life" which appealed to him. His outlook

of emancipation from the *odium theologicum* was only gained at the price of inner conflict, the intensity of which afflicted him for many years.

Like many men of outstanding ability, he was something of a "misfit" at the Bromsgrove school where he was educated—the flame of literary enthusiasm found but little sustenance in the rules of grammar. His later incursions into the dramatic field have largely obscured the fact that he began his career as an artist, achieving some note by his black-and-white illustrations. For many years he was a regular contributor of art criticism to the *Manchester Guardian*. His early literary activities brought very modest financial reward and he was 35 before he received his first cheque for £50. For six years his average earnings were less than this figure and for the following twenty years even the £2,000 gained by "the worst book I ever wrote," *An Englishwoman's Love Letters*, did not suffice to raise the average above £365.

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A passionate intensity, as Doris Langley Moore has told us, was characteristic of his work in the closing years of last century, eventual triumph being the fruit of incessant labour, fear and worry. It is interesting to note the pronounced backward slope of his handwriting—a trait held by the graphologist to indicate a fundamental shyness of temperament and an oversensitive reaction to the small hurts of life. One may remark, too, upon his birth of middle-class parentage in a border county, two circumstances which have been held as specially favourable to the development of genius.



Laurence Housman

As a writer, Housman's leading interest has been in the varying manifestations of human nature, "with its curiosities" as he significantly adds. This is reflected in the manifold phases of his work, from the story of the simple rural evangelist of *The Sheepfold* to plays like *Queen's Progress*, dealing with life in more sophisticated surroundings—as well as in his numerous plays for children.

Not a little of this humanistic outlook can be traced to the influence of Blake and Dostoevsky. The latter's epic *Crime and Punishment* aroused a lively concern for society's outcasts, revealed in protests against the conventional ethic of punishment, such as *The New Hangman* and *Consider Your Verdict*. "We shall never get rid of the criminal," he says, "until we cease to separate ourselves from him."

An examination of many privately-written letters from combatants in the 1914-18 war, such as that from an English officer describing the "neat despatching" of some German prisoners, contributed toward his pacifist conviction that war is "wasteful, brutal and dishonestly futile." It was in pursuance of such convictions that he once stood as pacifist candidate for the Rectorship of the University of Glasgow and later became an ardent worker for the Peace Pledge Union.

COMMENT

A Great Old Testament Teacher

Several generations of Manchester College students will have learned with regret of the death of the Rev. Professor D. C. Simpson, D.D., the Oriel Professor of Interpretation of Holy Scriptures in the University of Oxford from 1925 to 1950. He also held the Lectureship on the Old Testament at Manchester College for the long period of 39 years, from 1910 onwards. For me, personally, he did a great deal, in that he opened my eyes to the great intrinsic value of the Old Testament, and to its relevance in the modern world, as well as in providing the background of the teaching of Jesus of Nazareth. His lectures were both conversational and eloquent, and his students had the feeling that they were listening to one whose knowledge was not gained by "mugging-up" the subject during the previous year or two, but was of that profundity that can only be reached by those who make their particular study, a life-work and a labour of love. His very real power to make the tyro take an interest in the Old Testament sprang directly from the width of his learning. Although the obituary in *The Times* spoke of his *Pentateuchal Criticism* as being still the best modern concise statement of the problem it regretted that he felt no literary memorial worthy of his scholarship. In the long run, however, it may be a more lasting achievement to become a great teacher than to become the author of a work which, however meritorious, is inevitably bound to become out-of-date within two decades.

Changes in Taste

When I began to contribute this column to *The Inquirer*, I decided that it was not my place to contribute literary criticism; that, I felt, was a thing to be left to the expert. There are times, however, when the expert gives birth to judgments that are so personal or even "precious," that it is difficult to maintain silence. When I was in the sixth form—half a century ago now—Shelley's *To a Skylark* was put before the form by the master and the author of the text-book we used as a superb lyric, of which there were few equals in our language. To-day I have been reading an essay on anthologies in which the author remarks that he could put forward an arguable case for thinking *To a Skylark* a very bad poem.

I felt as I did some years ago when I read what a prominent lady novelist had to say about *Romola*; she seemed hardly able to refrain from casting gross ridicule upon the story. And yet, when I looked up what the *Cambridge History of English Literature* had to say about it, I found two pages filled with a glowing characterization which concluded: "The variegated brilliancy of the setting which dazzles us in this wonderful novel thus melts, at its close, into a soft diffusion of the purest light." When I looked up the same work to see what was said about *To a Skylark*, I found something comparable to that judgment on *Romola*.

It is all very perplexing, especially when one realizes that there has been a notable "come-back" so far as George Eliot's literary reputation is concerned. I grow less and less inclined to listen to literary critics, for I feel justified in taking the stand that what impressed the best men of the generation in which an author lived, and the best men of the generation that followed, can hardly be cast aside as without value to-day—that is, of course, where greater historical and scientific knowledge does not enter into the scales.

Virtues of Tea-Drinking

Glowing praise has been bestowed on the beverage in the report on an inquiry into the "Physiologic and Psychologic Effects of Tea," sponsored by a national organization of scientists in the United States. Apparently tea has something for everybody. It increases mental and physical effort, diminishes drowsiness and fatigue, and produces a feeling of good cheer without the threat of ensuing depression. The fat can drink it with impunity, and it even has some effect in pro-

moting length of life. It enables man, in fact, to be at his best in all his relationships and can make a great contribution to social and intellectual intercourse. Those of us, however, who like myself drink as much tea already as the human frame is capable of imbibing will feel somewhat humbled. When in future we see some poor social flop and intellectual nonentity we shall be compelled to exclaim: "There but for tea, go I." It is seldom, however, that what one likes has so favourable a verdict brought in upon it by competent science.

Mutatis Mutandis

A year or two ago I spoke about an epitaph in George Macdonald's novel, *David Elginbrod*, which runs:

"Here lie I, Martin Elginbrodde;
Hae mercy o' my soul, Lord God;
As I wad do, were I Lord God
And ye were Martin Elginbrodde."

This was taken from a Scottish tombstone; but when asked to provide an epitaph for an acquaintance called Jonni Kongapod, Abraham Lincoln adapted this one. Versions are, however, known in Germany, Switzerland and Ireland. Three thousand years ago an Indian poet wrote: "If I, O Indra, were like thee, the only lord of wealth, he who praised me should not lack cows."

There is a story told by a 15th century writer of one La Hire, a French leader, who on the eve of an attack on the English, sought absolution from a priest. "You must first confess," said the priest. When La Hire said there was not time, the priest was insistent. "You may take it," said the soldier, "that I have committed every sin common to soldiers." At last the priest granted his request, provided that afterwards the soldier should offer a prayer. This he did, the prayer running: "O God, I pray Thee to do for La Hire to-day such things as Thou would wish La Hire to do for Thee, if he were God, and if Thou wert La Hire."

Commentator.

A CRITIC'S NOTEBOOK

By E. W. Martin

THAT master in the art of fictional contrivance, Henry James, said that the painter of the human mixture is bound to look for the complexities in life; and in his historical novel *Between the Gates* (Robert Hale, 10s. 6d.) the Rev. E. G. Lee, our respected Editor of *The Inquirer* does not offend against such advice. He weaves his plot skilfully in order that the underlying theme and dominant message shall be the more sharply emphasized.

It is a theme identical with that which Aldous Huxley worked out biographically in his book *Grey Eminence*, where he writes of a statesman who struggled to reconcile the findings of a sensitive conscience with the chicanery of statecraft. The central character in this novel is Peter de Vinea, a man who, like all men, is in T. S. Eliot's phrase—"swinging between Hell Gate and Heaven Gate."

The opening is tensely dramatic. In the year 1235 this Chancellor to the German King and Roman Emperor, Frederick II, comes to England to arrange the betrothal of Princess Isabella, sister of Henry III of England, to his master. De Vinea's loyalties are divided for he is a poet and human being before he is a courtier and man of affairs. His poet's eye soon divines that the young Princess is in love with a knight, Roger of Gloucester, son of the Seneschal of the Tower.

But de Vinea must return to Germany with the reluctant bride; and by his imaginative force he inspires the monarch, encouraging him to believe that he can become the "appointed lord of mankind." It was de Vinea who created the visions of power in the Emperor's mind; and in Rome the aged Pope Gregory opposes the Emperor, and other Papal powers

scheme to bring about the death by poison of this man, the Anti-Christ, by the hand of his best friend and confidant—for twenty thousand ounces of gold. This was the weak link in the front de Vinea presented to the world, he had dreams of escaping to peace and freedom from the domination of a royal patronage.

Mr. Lee thus creates dramatic unity with telling effect. De Vinea is never sure which gate he will enter and the same applies to the struggle between the Emperor and the Pope, both exert power, the one with humility and the other with an evil arrogance.

The Emperor proclaimed that he was the New Messiah and Pope Gregory waited in his palace. Rome was to resist and Frederick marched forward, and de Vinea thought that this was indeed the transformation of Christendom. As the troops came to the city a whisper ran through their ranks—"The Pope is dead." Out of the weakness and out of the silence came the power that was to defeat all earthly ambition. The Anti-Christ did not come into Rome.

Both the English knight and the young Empress died and de Vinea is left with his hatred and his conflict of soul. He meets secretly Hereth the Jew, accepting the bribe of twenty thousand ounces of gold. This should be his escape, his way to spiritual freedom. He nerves himself for his mission and waits for his opportunity. He was to remove the weight that had been stifling his soul. And the two men gaze at one another. . . . The ending is impressive and must not be described.

Mr. Lee is a novelist with a vigorous historical imagination. He has a love for the past, but in this novel he is not so much concerned with historical fact as with religious truth. His reflective powers are employed in the service of a theme that contains within it a message artistically restrained and welded into the narrative. Mr. Lee's intentions are serious but he does not degenerate into a pamphleteer nor allow ideas to spoil the narrative.

Mr. Lee's novel is not of the sensational sort so popular in America but it is a carefully constructed book that deserves to find many readers.

VARYING VIEWS OF JESUS

By John Rowland

LEARNED theologians argue about the value of Jesus and his message to the world; but, no matter how the arguments may go, there can be little doubt that there are still millions of people who are interested—nay, fascinated—by the life and personality of the prophet from Nazareth, of whom we know so much, and at the same time so little. How else can one account for the fact that books are still being written about and around the life of Jesus? How, indeed, could one account for such a volume as Lord Gorell's *He Walked in Light* (Odham Press, 10s. 6d.)? Lord Gorell is a distinguished man of letters; he has written poetry and fiction; and yet one must feel that in this book—an effort to write a straightforward biography of Jesus of Nazareth—he has attempted the task that is dearest to his heart. The book is more orthodox than would be one hundred per cent acceptable to most readers of these columns; but it is pleasantly and sincerely written, and it will no doubt help to bring home to many who would not otherwise have given it much thought, in these secular days, the value and importance of the first age of Christianity.

But it should be taken in conjunction with other books. Some readers will know, for instance, the theory of Rudolf Bultmann, the German theologian, on what he calls "demythologizing" (in other words, removing from the Bible, and from the Gospels, the myths and legends which have somehow become entangled with them). A new book by a fellow-German, Friedrich Gogarten, *Demythologizing and History* (S.C.M. Press, 7s. 6d.), will do something to make Bultmann's theories comprehensible to the ordinary man, and, at the same time, will act as a suitable corrective to those who still, in spite of all the evidence to the contrary, feel that our Biblical

stories can be completely accepted at their face value. Dr. Gogarten's book is by no means easy reading, though it is competently translated by Mr. Neville Horton Smith; but those who study it with care will be well rewarded.

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It may well be, however, that the most valuable recent book on Jesus is Dr. Vincent Taylor's *The Life and Ministry of Jesus* (Macmillan, 12s. 6d.). This is a sequel to the author's well-known volume, published a year or two ago and entitled *The Names of Jesus*. Dr. Taylor is a Methodist (he is, indeed, one of the most eminent scholars and teachers in the Methodist Church), and his emphasis is therefore not always quite what Unitarians or Free Christians would like. But of his learning there can be no question. He is, indeed, one of the "learned theologians" mentioned in the first sentence of this article. But he does not argue; he states facts; he allows the basis of the Gospel to shine through. And—which is somewhat unusual among the learned—he does not allow any preconceived thesis to influence him.

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The fact that such varied interpretations of Jesus are tenable by sincere and thoughtful folk is an indication that the message of the prophet is still alive, but that many of the facts, or supposed facts, about his life may be in dispute. This goes far to justify the attitude of the Christian Unitarian, as opposed to that of the Unitarian Christian. In other words, it is possible to take a view of Jesus which regards him as a human prophet, pure and simple; it is possible to take a view which regards him as something supernatural, completely above the normal rank and file of humanity; and it is possible to take various intermediate views. But it is not possible, in this day and age, to suggest that one of these views is completely right, to the absolute exclusion of all the others. In consequence, a reading of the Gospels themselves, as well as of the recent books about the gospels, such as the three which have been mentioned here, should be enough to show that the freer view is the wiser view; and that narrowness of mind in this matter of the character, personality, and message of Jesus, is the worst of all faults.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Essex Hall Plans

SIR,—Referring to Mr. James Ashcroft's letter in *The Inquirer* of May 21, 1955, may I offer him congratulations, perhaps tinged with envy, on the dreams of youth which make it easy for him to ask that the new Headquarters building shall be "a living symbol embodying all that is best in modern architectural design". Many will share those noble hopes, but few will agree in detail on what is best, worst or merely safe in any architectural style, old or new.

Mr. Ashcroft considers rightly that new forms of construction offer a thousand and one alternative forms of elevation and here he draws attention to the dilemma of the designer who, having thrown overboard the forms of the past and their implicit teachings regarding scale, proportion, rhythm, massing, symmetry and balance, and the like, is now thrown back on himself to create new forms aided only by a spirit of "adventure, faith and reason."

May such a designer have a safe journey. He will certainly find adventure in plenty and will need much faith and reason in steering around the obstacles and difficulties which will beset him on every hand until the last coat of paint is applied, the last day of the maintenance period expired and the final account agreed.

While Mr. Ashcroft makes clear that he considers the past is dead and that those who look back on it with reverence are blind, he holds out hope when he states "the vast majority (of architects) are agreed . . . there is the possibility of creating new forms equally as beautiful as past forms."

I must, however, join issue with him on this point: viz. that the elevational treatment of the new buildings should not be made the subject of public debate.

Perhaps the greatest single influence in any building scheme is the "Piper who calls the Tune." It is the standard of knowledge, of culture, of good taste and of architectural good manners of the Employer that provides the framework within which the Architect must work, and all these things are found in greater measure in Unitarianism than in most other religious communities.

I do not yet know the names of the Trustees or the appointed Architects, but have confidence that none of them will fall under the spell of fashions, which being violent, are therefore likely to be transient.—Yours,

Bessels Green.

Charles J. Cable.

SIR,—It is a novel doctrine much favoured by the modernist school that the architecture of the past is dead.

The masterpieces of the Renaissance on through the seventeenth eighteenth and earlier nineteenth centuries embracing the creations of Inigo Jones, Webb, Wren, Vanburgh, Gibbs the Adams, Holland and Poane, all derive ultimately from Greece and Rome, each phase a modification and development adapted to the taste and requirements of later times.

Unitarianism has its roots in the past. It entered on a new phase with the secession of Theophilus Lindsey from the Established Church in 1774, when the first avowedly Unitarian congregation foregathered in Essex Street and the great upsurge of liberal thought which distinguished the Age of Reason was finding eminent exponents in Joseph Priestley and Richard Price.

Assuredly the New Essex Hall must be a living symbol, but it will be a more vital and inspiring one if it retains the classic spirit and atmosphere of our heritage from the past. We do not encourage the growth and development of a plant by severing the root. Rather let the new elevation remind us of the way we have travelled than attempt some unlovely adventure in abstract design.—Yours,

Bournemouth.

H. T. Herne.

Mass Dosing

SIR,—Mr. Monk's letter questioning the desirability of adding fluorine compounds to our water supply may be very useful. But I think he is going too far if, as he seems to imply, he wants us to oppose all "mass medication" on principle. Each case should be judged on its own merits. For example, the compulsory addition of vitamins A and D to margarine seems to have had entirely beneficial results.

The discussion about fluorine is essentially about the amount we need to maintain the highest level of health. Mr. Monk does not make it clear that fluorine is a normal constituent of the human body, which can suffer from having too little as well as from having too much. In such cases, some people would argue that we should not "monkey about with Nature." Unfortunately, Nature does not always produce the best results unaided. A good example is the frequency with which people used to suffer from goitre in those parts of the country which had water supplies deficient in iodine compounds. The suffering has been reduced to normal proportions by "mass dosing"—the addition of small amounts of the necessary iodine compounds to ordinary table salt.

Though the methods proposed may sometimes have to be questioned, there is no violation of human rights in the intention to promote the highest level of human health, especially when this involves the prevention of disease and so obviates the need for cures.—Yours etc.,

Hull.

J. J. Kipling.

Holiday Offer

SIR,—Would you permit me the hospitality of your columns to make known the following offer.

An American Unitarian minister who is to be at the I.A.R.F. Congress in Belfast would like to take over the manse and all duties of a British Unitarian minister, preferably in England. He will be accompanied by his wife and small son. The idea is that they should live in the manse and the British minister and his family take a holiday. If any minister is interested will he please write me at once as time is pressing. The offer is for the month of July.—Yours,

14 Gordon Square,
London, W.C.1.

John Kieley.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

News From The West

Nineteen out of the twenty-four churches in the Western Union were represented at the Annual Assembly held at Trowbridge on May 14. Owing to distance, a few of the Devon congregations were not represented, but others sent large parties—Plymouth sent a bus load—and large numbers came from the Bristol district, so that the Church was well filled for the Annual Service. The Preacher was the Rev. F. A. Bullock, President of the G.A., who delivered an eloquent address on "Living from the Still Centre".

The Rev. E. H. Kersley presided at the Business Meeting. After the adoption of the various Reports and Accounts, Mr. C. J. Cullis, of Gloucester, was appointed President of the W.U. for the coming year, with the Rev. Charles Easton as Vice-President. The Rev. F. A. Bullock conveyed the greetings of the G.A., and said that it gave him special pleasure to be at Trowbridge that afternoon, since it was there that he began his ministerial career. Three topics for discussion were brought before the Business Meeting: (1) "The Unitarian Advance Campaign", introduced by the Rev. A. H. Birtles; (2) "The Essex Hall Re-building Appeal", introduced by Capt. A. L. Blake; and (3) "Keeping Quiet for Three Days", introduced by Mrs. M. R. Dickinson.

Tea was served in the large Schoolroom by the ladies of the Trowbridge congregation, after which the Rev. F. A. Bullock gave a stirring talk on the opportunities now facing our churches. The proceedings closed with a short Epilogue in the Church, conducted by the Rev. E. H. Kersley.

A Protest

At the Annual Sunday School Festival of the Llandysul group of churches, held at "Llwynrhydowen" on Sunday, May 22, a protest was made against the recent verdict passed by the Swansea Bench of Magistrates in sentencing Mr. Chris Rees (prospective Welsh Nationalist Candidate for Gower) to one year's imprisonment for failing to submit himself for medical examination for the Armed Forces. The protest, explained the Rev. J. Marles Thomas and Aubrey Martin, was made not in the name of any political party, or any Secular Society, but in accordance with the principles of the Unitarian Movement which had always upheld the liberty of conscience and the rights of the individual. On the proposition of Mrs. Park-Davies, Llandysul, and Councillor G. Davies, it was resolved that an earnest appeal be made to the "Home Secretary and Minister for Welsh Affairs," to review the sentence.

The Festival affirmed also the right of the individual to his own convictions, be they for, or against, the State, and maintained that the ultimate authority lies not with the State, but with the Voice of God in the Soul of Man.

Sheffield District Women's League: The quarterly meeting was held on May 11 at Great Hucklow. All enjoyed the bracing Derbyshire air—even 94 years old Mrs. Tingle of Unity Church, Sheffield.

Mrs. Philips, wife of the resident minister, conducted the service, thereby placing all under a debt of gratitude.

The Business Meeting followed the Service. Tribute was paid to the memory of Mrs. Fishburn of the Attercliffe Church, who died last November—a brave, noble woman who is missed very much.

The President thanked Mrs. Whitaker for her successful organizing of the Liverpool visit, when those who went from the Sheffield District, found great inspiration in the wonderful Annual Meeting held in the Bluecoat Hall.

We were pleased to learn that Miss Griffiths, of the Attercliffe Branch, is now Fellowship Secretary, and has already made several contacts.

It was pleasant to meet the new Matron of Great Hucklow and sad to say goodbye to Mrs. Watson, who has worked so hard for so many years. For the former we hope for happiness and success in her work at the Home; for the latter, we hope for many years of happy retirement, with improving health. A.S.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 5, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDORN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11 and 6, Rev. ARTHUR W. VALLANCE
ANDWORTH, Unitarian Church, Knowsley Road, 11 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6, 30, Rev. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6, 30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11 and 3, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11 and 3, Dr. H. J. McLAHLAN
BESSLES GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, High Street, 11, 15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6, 30, Mr. E. E. LLOYD
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6, 30, Mr. BRUCE FINDLOW
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6, 30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10, 45 and 6, 30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6, 30, Mr. E. A. WEST
BOLTON, Bank Street, 2, 30 Sunday School, 10, 30 and 6, 30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10, 45 and 6, 30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10, 30 and 6, 30, Rev. ARTHUR J. LONG
BOSTON (Lincoln), Unitarian Chapel, Spain Lane, 6, 30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3, 15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10, 45 and 6, 30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2, 30, Sunday School, 6, 30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6, 30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mrs. E. SAVAGE, 6, 30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6, 30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Mr. R. L. NICHOLSON, 6, 30, Miss EVA LONGBOTTOM
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6, 30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Dr. LESLIE PENNINGTON, 6, Mr. T. H. HOLLINGSWORTH
CARDIFF, The West Grove Unitarian Church, 11 and 6, 30, Mr. ROY JOHN
CARLEISLE, Unitarian Church, Lorne Street, 2, 15, Sunday School, 6, 30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. L. A. GRIEBLE
CHELSEA, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6, 30, Mr. R. D. JAMES
CHESTERFIELD, Elder Yard Church, 10, 45 and 6, 30, Rev. EDWIN SHAW
CHROMWELL, Atherton, 10, 45 and 6, 30, Rev. KENNETH TWINN
COSELY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6, 30, Rev. P. C. WESTMAN
COVENTRY, Holyhead Road, 11 (Junior Church) and 6, 30, Rev. ALUN WILLIAMS
CRAWLEY, Free Christian Church, Beech Street, 6, 30, Supply
CRAWFORD, Unitarian Church, Hermitage Street, 11 and 6, 30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6, 30, 1st Sunday in month)
DEAN ROAD, 10, 45, Rev. A. B. DOWNING, STYAL, 6, 30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6, 30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Church, 6, 30, Rev. A. D. WILLIAMS
DITCHELDO, Old Meeting House, 10, 45, Rev. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6, 30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6, 30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11, 30 and 7, 30, Rev. E. SAVILL HICKES
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6, 30, Mr. A. BLAND
DUNDEE, Old Chapel, Chapel Hill, 10, 45 and 6, 30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53, Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6, 30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 11 and 6, 30, Rev. RALPH PHILLIPSON
GEE CROSS, Hyde Chapel, 11 and 6, 30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11
GLOSOP, Unitarian Church, Filzton St., 10, 45 and 6, 30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11, 15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Berra, 10, 45 and 6, 30, Rev. JOHN STOKER
HALIFAX, Northgate End, 10, 45, —, 6, 30
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENNIGH HILTON, 6, 30, Rev. W. WALKER
HOCKLEY, Great Meeting, Beines Lane, 11 and 6, 30, Rev. RALPH E. GODDARD
HORNHAM, Worthing Road, 6, 30, Rev. J. MARTIN HALL
HUDDESFIELD, Fitzwilliam Street, 11, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6, 30, Rev. ERNEST PENN
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6, 30, Rev. W. CARTER
KENDAL, Market Place Chapel, 11 and 6, 30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6, 30, Rev. STANLEY MORRIS
KIDDERMINSTER, New Meeting House, 11 and 6, 30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 6, 30, Rev. L. HALL
LEADS, Mill Hill Chapel, City Square, 10, 45 and 6, 30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6, 30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6, 30, Rev. LEONARD MASON
LEITCHWORTH, Vauxhall Hill, Gorton Walk, 11, Local Arrangements
LEWIS, Westgate Chapel, 11, Rev. W. J. McEldowney
LINCOLN, High Street, Unitarian Chapel, 6, 30, Rev. H. W. KIRSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6, 30, Dr. P. N. TINDALL
LIVERPOOL, Beetham Free Church, 6, 30, —
LIVERPOOL, Domestic Mission, Mill Street, 6, 30, Rev. J. KEIR MURREN
LIVERPOOL, Garscote Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6, 30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6, 30, Supply
LIVERPOOL, Ullet Road, 11 and 6, 30, Rev. L. T. PENNINGTON (U.S.A.)
LONDON, Bell Street, Edwards Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6, 30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6, 30, Mr. C. G. KENWAY
LONDON, Golden Green, Hoop Lane, 11, Rev. DUDLEY RICHARDS, 6, 30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
LONDON, Hampstead, Randolph Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6, 30, 2nd Sunday in the month)
LONDON, Highbury High Road, 6, 30, Women's League Service, Miss G. L. KINGTON
LONDON, Mington Unitarian Church, Upper Street Finsbury Hall, 6, 30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quaker Road, 11, Rev. A. V. FOX
LONDON, Levensham Unitarian Church, High Street, 11, Rev. ROBERT TAYLER, 6, 30, Rev. ROBERT BAKER

LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6, 30, Mr. H. CUMMING
LONDON, Mansford Street Church, Bethnal Green, 6, 30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West, Ham Lane Unitarian Church, 11, 30, Children's Church, 6, 30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6, 30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6, 30, Rev. JOHN KIELTY
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, —
MAIDSTONE, Unitarian Church, Market Buildings, 6, 30, Rev. DENNIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6, 30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10, 45 and 6, 30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10, 45 and 6, 30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10, 45 and 6, 30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6, 30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6, 30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6, 30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10, 45, —, 6, 30, —
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6, 30, —
MANCHESTER, Old Meeting House, 10, 45 and 6, 30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6, 30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPTON, 3, and NEWTON ABBOT, 6, 30, Rev. C. G. TOOME
MOSSLEY, Christian Church, Stamford Road, 10, 45 and 6, Supply
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6, 30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10, 30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6, 30, Mr. G. J. PRUCE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10, 45 and 6, 30, Rev. C. GORDON BOLAM
OLDURY, Unitarian Church, Birmingham Street, 11 and 6, 30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10, 45 and 6, 30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11, 30, Rev. L. GORDON STUART
PADHAM, Nazareth Unitarian Church, Knight Hill, 10, 30 and 6, Rev. W. HILL
WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6, 30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndscombe Road, 11 and 6, 30, Rev. E. H. KIRLEY
POOLE, Unitarian Church, Hill Street, 11, 15, Junior Church, 6, 30, Rev. H. J. ROBINSON
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6, 30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6, 30, —
RINGWOOD, Hants, The Meeting House
ROCHDALE, Blackwater Street, 10, 30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10, 45 and 6, 30, Rev. N. J. TRAPE
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10, 30, Rev. W. T. WILKES
SHEFFIELD, (Attercliffe), 6, 30, Dr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11 and 6, 30, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, 11 and 6, 30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6, 30, Rev. E. D. DAVIES
SHERWATON, High Street, Unitarian, 11 and 6, 30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6, 30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET
SOUTHERN-ON-SEA, Darnley Road, 11, Children's Church, 6, 30, Miss M. GRIFFITHS
STOCKPORT, Postand Street Church, 11 and 6, 30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10, 30 and 6, 30, Rev. I. HODGSON
STOCKTON-ON-THEE, Wellington Street, 6, 30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6, 30, Women's League Service
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6, 30, Rev. B. VINCE (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10, 45, and 6, 30, Student
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2, 30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6, 30, Rev. G. KERKE
TODMORDEN, Unitarian Church, 10, 45, —, 6, —
TORQUAY, Unity Church, Montpelier Road, 11 and 6, 30, Rev. CHARLES EASTON
TROWBRIDGE, Coningsby Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6, 30, Rev. EDGAR W. HILL
WARRINGTON, Calro Street, 10, 30 and 6, 30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7, 30, (1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, 15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11 and 6, 30, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Rev. W. T. WILKES
YORK, St. Salvator's Chapel, 6, 30, Rev. T. BRETT DAVIES
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA
ADLAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GOSNOLD
MELBOURNE, Unitarian Church, Cathedral Place, C2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m.
Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALL. Mimeo Telephone LX 5521
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings are advertised.
SEAFOOD COMMUNITY CHURCH, Assin Road, Seaford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA
MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANTON CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1530 Beach Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND
AUCKLAND, Unitarian Church, Parnassus Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA
CAPE TOWN, Horse Street 11, Sunday School: 7, Service, Rev. MAGNUS C. RATHER

THE LINDSEY PRESS

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Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd, Elms Court, Ilfracombe. (Estd. 1898.)

Pacifist Universalist Service, 3.30 p.m., Sunday, June 5, King's Weigh House Church, Binney Street, W.1 (near Bond St. Station). Discourse: Mrs. E. Hunter, "Pacifism and Faith".

Holidays Abroad

Swiss Unitarians have invited the UNITARIAN PARTY VISITING MONTREUX and PARIS (August 15-26) to tour Geneva in company with an American party organized by the American Unitarian Laymen's League.

Why not enrich our Anglo-American fellowship by joining us? Also, vacancies, LUGANO and ITALIAN LAKES (July 11-21).

Excellent Hotels. Substantial price reduction. Lone travellers welcome.

Write: Rev. G. W. Parkinson, 32 Windsor Road, Doncaster.

Engagement

Blake-Sleeman. The engagement is announced between Hugh, younger son of Mr. and Mrs. A. I. Blake, of Westfield, Winscombe, Somerset, and Ruth, only daughter of Mr. and Mrs. C. S. Sleeman, of Hillside, Whitchurch, Tavistock. Both are members of the Fellowship of Youth, Bristol Branch.

Callington: On Sunday, May 15, at the Evening Service an Oak Font was received by Miss Amy Farnworth on behalf of the Congregation. The Rev. F. Musford (of Poole) conducted the Dedication Service. The Font, which had been designed and made by Mr. W. Broom and Mr. Sidney Russ, was presented to the Chapel by Mr. Broom and his daughter, Margaret Russ. A brass plate bore the following inscription: "In Memory of a

Dear Wife and devoted Mother—Elizabeth Broom, January, 1955. Dedicated at the Baptism of her grand-daughter, Wendy Sheila Russ, May, 1955". The late Mrs. Broom was known to all for her love of flowers, her kind spirit and her loyalty to the Cause.

Stand Chapel: A large gathering of members and friends assembled in the Sunday School on Thursday evening, May 19, to say goodbye to Mr. and Mrs. Foote and their family.

Musical items were given by the ladies' and men's sections of the choir and solo items by Miss Mary Lloyd. Supper was served followed by speeches. Miss Irene Alcock, President of the Society, spoke of Mr. Foote's seven years ministry at Stand, of his great optimism and of the help and interest he had shown in all the various activities. She wished both Mr. and Mrs. Foote God Speed and every happiness in their work at Macclesfield and Congleton. Mr. W. Nayler, Chairman of the Chapel Committee, and Mr. R. Southern, Sunday School Superintendent, thanked Mr. Foote for all his work on behalf of the Chapel and Sunday School. Presentations were then made to Mrs. Foote of a sheath of flowers and Miss I. Alcock presented a cheque to Mr. Foote.

In reply, Mr. Foote said how greatly he had enjoyed his ministry at Stand where there was such flourishing activity and it was very gratifying for him to feel that his efforts had been appreciated. He was looking forward to his ministry at Macclesfield and Congleton and he felt he had much more good work to do there. After asking Miss Alcock's permission, Mr. Foote then handed the cheque back to her saying that it was his desire that the money be spent on some article of furniture for the New Chapel.

The proceedings ended with the singing of Auld Lang Syne in traditional manner.

Stockton-on-Tees: A month of intense activity and inspiration has just concluded with the 267th Anniversary celebrations. On April 24 the W.F.H. held their annual service which was conducted by Mrs. F. W. Barr who gave a fine address on the subject of Marthas and Marys. Lessons were read by members and the soloist was John Sharrocks, the boy soprano of Stockton's "Top Town" T.V. team. May 1 was the occasion of the Sunday School May Queen service when Margaret McArthur was crowned queen for the ensuing year by the Minister, Rev. F. W. Barr. The church was so crowded that some of the scholars had to be moved into the choir pews. This beautiful and dignified service was attended by most of the former May Queens who joined in the children's procession. The lesson was read by one of them, Pamela Price, and the song of "Good Wishes" was sung by Alan Sudron.

The Spring Conference of the Northumberland and Durham Association held at Stockton on May 14 coincided with the anniversary week-end and enabled the Rev. J. Kieilty to be present. After a short devotional service Mr. Kieilty spoke on "God, Man and Bomb". Questions and discussion followed and all agreed that it had been a grand meeting.

Large congregations were present at both morning and evening services on the Sunday when Mr. Kieilty was again the preacher and spoke on Unitarianism and the spirit of liberty.

Cinema

I Have a New Master (French film with English sub-titles) at the Academy Cinema, Oxford Street, is a most refreshing change from the usual run of imported films. A new master comes to a school in a small village in Provence. His method is different from his predecessor's (which was dry and obsolete) for he wants "to discover the soul in each child", to treat each one as an individual, not just as a pupil to be pushed through examinations. His way of doing this is revolutionary to some of the villagers and causes faction amongst them, until eventually the School Board threatens to suspend him. The latter part of the film is a steady tug-of-war between the two factions, and though it may not seem an exciting theme, it has in fact been treated in such a way that the issue holds the audience in suspense—while amusing them at the same time. The school is drab and neglected but the children are alive with new interests. We have glimpses also of their home life—the kind of scenes in which French directors excel themselves. The beautiful country in which the village is enclosed is shown in all its glory, in summer sunlight. It is a film to remember, both for its beauty and its idealism. B.L.

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